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2. Observe the following condensations of the material. 1) Work them out in detail and 2) gather them up into a brief statement:

- § 1. vs. 1,2,33,34. JESUS FROM A BOAT TEACHES MULTITUDES ONLY IN PARABLES, SUITED TO THEM, BUT GIVES THE EXPLANATION TO HIS DISCIPLES.
- § 2. vs. 3-20. "THE SOWER SOWS ON FOUR KINDS OF SOIL, ONLY ONE OF WHICH IS FRUITFUL." THE DISCIPLES, FAVORED ABOVE OTHERS, ARE PRIVATELY TOLD THAT THIS REFERS TO THE KINDS OF PEOPLE WHO HEAR HIM AND THE RESULTS OF HIS WORK WITH THEM.
- § 3. vs. 21-25. "LIKE THE LAMP MY TEACHING IS INTENDED TO GIVE LIGHT. HEAR WISELY; YOUR GROWTH AND USEFULNESS DEPEND ON IT."
- § 4. vs. 26-32. "THE KINGDOM OF HEAVEN IS LIKE SEED WHICH THE EARTH, APART FROM MAN'S AGENCY, CAUSES TO GROW GRADUALLY UNTIL THE HARVEST. IT IS LIKE THE MUSTARD-SEED, SMALL AS A SEED, LARGE AS A TREE, WITH GREAT AND SHADOWING BRANCHES."

### V. The Material Applied.

RESPONSIBILITY IN VIEW OF THE GOSPEL. 1. *In hearing the message of Jesus* (Mk. 4:3-8); observe 1) the conditions (soil) favorable to the acceptance of the message, 2) the conditions unfavorable to its acceptance, 3) what causes these conditions, 4) where the consequent responsibility lies for the final result. 2. *In working out the message into character* (Mk. 4:26-29), note 1) what Jesus does for his followers; 2) what he does not do; 3) what is expected of them. 3. *In giving the message to others* (Mk. 4:21-25), consider 1) whether this is a primary purpose in bestowing privileges on the children of the Kingdom, 2) whether this is a fundamental condition of personal Christian life, 3) note the results as indicated in v. 25.

### STUDY X.—DEEDS OF POWER. MARK 4:35-5:43.

Résumé. 1. The circumstances leading Jesus to teach in parables. 2. Characteristics of these parables. 3. Their message concerning the Kingdom. 4. Their effect upon his hearers. 5. Principles of their interpretation.

#### I. The Material Analyzed.

Read Mk. 4:35-5:43, and be able to make a definite statement concerning each of the following points:

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| 1. Journey to the other side of the sea (4:35,36); | 4. Jairus' daughter raised (5:21-24, 35-43); |
| 2. the storm stilled (4:37-41);                    | 5. the suffering woman healed (5: 25-34).    |
| 3. the Gerasene demoniac restored (5:1-20);        |  |

#### II. The Material Compared.

- Compare with Mk. 4:35-5:43 Mt. 8:23-34; 9:1,18-26; Lk. 8:22-56.
- Observe the following points: 1) What is peculiar to Mark as compared with Matthew and Luke? 2) further light thrown by Matthew and Luke upon the details of the events, cf. Mt. 8:29,34; 9:20,23,26; Lk. 8:26,27,29,35,40,42; 3) seeming variations, e. g. Mt. 8:28; 9:1,18; Lk. 8:31,42. Give explanations of them. 4) Character of the account in Mark as compared with the others. Is it (a) a mere synopsis? or (b) an independent narrative, (c) marked by vivid, dramatic, original qualities?

## III. The Material Explained.

## 1. TEXTUAL TOPICS AND QUESTIONS.

- 1) V. 35. *On that day*; (a) a precise note of time; (b) the events of that day in view of Mt. 13:1; (c) another such day, Mk. 1:21-34.
- 2) V. 36. *Even as he was*; i. e. still in the boat, cf. 4:1.
- 3) Vs. 37-39. (a) Note the vivid details, cf. 5:4, 5; picture the scene; (b) what may be said as to this being the narrative 1) of an eye-witness, 2) of a sailor?
- 4) V. 38. (a) *Master*; lit. "teacher." Note their idea of Jesus. Cf. v. 41, "Who is this?"  
(b) *Carest thou not*; (a) a complaint; (b) may this remark have come from Peter? Cf. Mk. 8:32; John 13:6-8.
- 5) V. 39. *Be still*; lit. "be still and remain so."
- 6) V. 40. (a) *Fearful*; i. e. "cowardly," a strong word. Cf. v. 41, "feared," i. e. were astonished and reverent, cf. 5:15.  
(b) *Not yet faith*; (1) either in God or in Jesus; (2) not yet, in spite of experience, cf. Mk. 1:32-34, etc.
- 7) 5:1. *Gerasenes*; describe their location and characteristics; cf. "Decapolis," v. 20.
- 8) V. 2. *Tombs*; cf. Gen. 23:19; Lk. 23:53; Num. 19:16.
- 9) V. 7. (a) The spirit of these words; (b) how account (1) for the use of the phrase "Most High God"? cf. Gen. 14:18; Num. 24:16; (2) for the knowledge shown of Jesus?
- 10) Vs. 7-12. Study the use of the pronouns referring to the demoniac to understand their bearing on his condition.
- 11) V. 9. *Legion*; (a) the original use of the word; (b) its application here.
- 12) V. 12. Why should they want to go into the swine?
- 13) V. 13.\* (a) How could they go? (1) in the person of the man? or (2) disembodied?
- (b) Why permit them to go? (1) to relieve the man? (2) an exercise of Jesus' authority? cf. Mk. 1:27, etc.; (3) swine were unclean?
- (c) How were the swine destroyed? (1) because frightened by the raging of the demoniac? (2) by the disturbing presence of demons? (3) by the malice of the demons? (4) by the will of Jesus?
- (d) Why permit the swine to be destroyed? (1) to punish sinful Jews? Lev. 11:7,8, (2) an exercise of the sovereignty of Jesus? cf. Mt. 21:18-22, (3) the action of demons entirely apart from the will of Jesus?
- 14) V. 19. *Tell*, etc.; (a) contrary to his custom, cf. Mk. 1:44; 5:43; Mt. 9:30; 12:16; (b) the reason as found in the altered circumstances.
- 15) V. 28. *If I touch*; was this (a) superstition? or (b) the common belief that contact was necessary? Cf. v. 23; Acts 5:15; 19:12; Mt. 14:36.
- 16) V. 30. (a) *The power*; cf. Lk. 5:17; 6:19.  
(b) *Who touched*; was this (a) a sincere desire for information? or (b) to cause the woman to disclose herself? Cf. John 1:47,48.
- 17) V. 34. *Thy faith*; (a) degree and quality of her faith? (b) Jesus' opinion of it?
- 18) V. 37. Note the three disciples, cf. Mk. 3:16,17; Mt. 17:1; 26:37.
- 19) V. 38. *Tumult*; on Jewish mourning, cf. Eccl. 12:5; Jer. 9:17; Ezek. 24:17; 2 Chron. 35:25.
- 20) V. 41. *Talitha cumi*; (a) "awake, little one;" (b) light on the language Jesus spoke, cf. Mk. 3:17.
- 21) V. 43. The reason for this prohibition as compared with v. 19; (a) the growing excitement among the people; (b) his desire to moderate it.

## 2. SPECIAL TOPICS.

- 1) **Demoniacal Possession.** (a) Study carefully the statements made in Mk. 1:23-26; 3:11; 5:1-15, and consider the following points: (1) the existence of bodily and mental disease, (2) the popular belief, (3) the view that Jesus took, (4) the expulsion accompanied by a struggle, (5) inclination to Jesus yet, also accompanied by opposition to him, (6) acknowledgment of Jesus as

\* The various views are suggested, and the student may decide between them after a study of the facts.

the Christ, (7) the sufferer restored. (b) Note the bearing of these facts on the view that these manifestations were merely bodily and mental troubles attributed to demons by the people and by Jesus, who accommodated himself to the sufferers' views and to the popular belief. (c) What arguments in favor of the view that the evil spirits were actually present? (d) On that view what may be said as to the following points? (1) the occasion of demoniacal possession is the victim's sinfulness, (2) this sin results in the supremacy of the demon over the man's will, (3) this moral debasement results in bodily and mental disease, (4) Jesus had authority over the demons, (5) they recognized him and acknowledged his authority, (6) an extraordinary outbreak of evil powers at this period, (7) their especial activity in Israel owing to the religious training of the nation, (8) as to demoniacal possession at the present time.

#### IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) persons, 2) habits and customs, 3) places, 4) miracles, 5) Jesus as man, 6) Jesus as more than man, 7) literary data.
2. *Condense the material*, according to methods already employed, under the general topic of **Manifestations of Authority**.

#### V. The Material Applied.

**KNOWLEDGE AND FAITH.** 1. Knowledge of Jesus no guarantee of strong faith in him (Mk. 4:38-40). 2. Evidence of the power of Jesus does not always lead to faith in him (Mk. 5:16,17). 3. Ignorance of Jesus in his true character does not prevent strong faith in him (Mk. 5:25-34). 4. Reasons for the failure of faith as found in, 1) the power of circumstances and experience (4:37; 5:39,40), 2) the strength of selfishness (5:13,14). 5. Rewards of faith in Jesus; 1) fuller knowledge of him, 2) the manifestation of his favor.

### STUDY XI.—ADVANCE AND RETREAT. MARK 6:1-44.

**Résumé.** 1. Give an account of the mighty acts of Jesus in the previous study and present them as manifesting his power. 2. The failure of Jesus on the other side of the sea and the reasons for it. 3. The facts of demoniacal possession and the explanation of them.

#### I. The Material Analyzed.

*Read* Mk. 6:1-44, and be able to make a definite statement on each of the following points:

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|---|---|
| 1. The failure at Nazareth (vs. 1-6a);                  | 6. Herod and John the Baptist (vs. 17-29);                            |
| 2. a preaching tour (v. 6b);                            | 7. the apostles return and go into retirement with Jesus (vs. 30-32); |
| 3. the twelve sent out equipped and charged (vs. 7-11); | 8. multitudes seek them and are fed (vs. 33-44).                      |
| 4. their work (vs. 12,13);                              |   |
| 5. estimates of Jesus by Herod and others (vs. 14-16);  |   |

#### II. The Material Compared.

1. With Mk. 6:1-6a cf. Mt. 13:53-58. Note the different connection, Mt. 13:53.
2. With Mk. 6:6b-13 cf. Mt. 9:35-38; 10:1,5-15; Lk. 9:1-6; observe variations (Mt. 10:10; Lk. 9:3 with Mk. 6:8,9) and account for them.